

quality I am about to censure; but truly I view it as the great characteristic fault of your American preachers. And I think as truly, that, in its opposite, the London ministry as much excel. Instead of however of naming our quality, or their defect as not possessing it, I will describe it in a legitimate way; by citing the example of the very chief of the apostles. Paul is our paragon, and at Corinth he was a city minister. Writing to that church, he tells them, I caught you with guile. Now, that management, that address, that prudent manner of administration to which the apostle refers, is the identical quality, I think, in which we London ministers excel, and which we American ministers distinguishingly want."

"You are really in earnest then, my friend," replied an American at the table.

"O certainly," was the answer. "I mean just as I speak."

"Let us glance then," continued the American, "at the matter. Did you ever look at the original word there rendered *guile*? You surely know that *dolo* means fraud, dishonesty, cheating; that it is used in the New Testament often, but never in a good sense; that it is incapable of a good sense, as really as *diabolos*, with which indeed its signification is allied; that its possession is incongruous to the character of an Israelite indeed, as says our blessed Saviour himself—

"Hold! my dear friend," exclaimed the Londoner, "you will condemn the apostle Paul."

"O no!" rejoined the American, rehearsing the text ironically, as Paul used it, and making its sense appear to the conviction of all. The Londoner blushed at his own signal defeat; when the learned and Reverend Professor H— of the London University, took up the topic substantially as follows: For shame, London! It is high time for us to renounce the hidden taints of dishonesty and "guile;" not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth imitate our American brethren, commending ourselves to every man's conscience in the sight of God. For one, I thank you for correcting our mistake. So I see that, among other odd practices, you have one, of which we London ministers are all too clear, that of consulting and actually studying your Greek Testament. Stick to that, sirs, and your example will be increasingly excellent. You will correct London ministers and all the world beside. Away henceforth with *dolos*, *diabolos*, and all that sympathy. And you, my London brother, you will take them with guile, I think, no more!

Jeuitism may suit Rome, Oxford, and some other of the apostolical succession, whose tendencies are all towards Italy and the dark ages. But dishonesty of all kinds will never suit God, who is of all things infinitely the most various and the most sincere. Hence how worthy is he of that confidence, which he not more demands than deserves from us all. And we are eternally how safe in it! There is one sin, which, as such, is too often exemplified by the clergy in their ex-officio performances; it is the sin of misquoting Scripture, either the words wrong, or the sense wrong, or the use wrong, and so the effect wrong, through negligence or haste or a vicious and indolent habit; and sometimes by merely doing as others do.

As to the London ministers generally, while we know, and admire, and reverence many, and especially some of them, and since comparisons have been instituted, we may at Elhiu and also show our opinion. In general then it is, that with all their bookishness and tact, with all their address and skill of manners, with all their well seen gentility and courteous ease, with all their learning and we trust, real piety, they do not understand their Bibles better than the evangelical ministry of America, nor preach on the whole as pure and full a gospel, nor impress and individualize their hearers as powerfully, nor answer the great ends of preaching as well in arresting the attention of men to the things of God, or in stating and enforcing the truth, or in converting the sinner from the error of his ways.

We suppose that they less understand the pure theology of the word of God; are less thorough, orderly, symmetrical, and methodical in their intelligence of the revealed system; and this we say of the evangelical ministry of the metropolis and of the whole island, apart from the church of England, not without recollecting exceptions and supposing more that we do not recollect. As for the church of England as a body, we verily believe, that, apart from its mound of political and national influence against the outbursts of infidelity and the plottings of popery, the real orthodoxy and general piety of the whole hierarchy, and by consequence of the total laity, are most marvellously overrated every where. The truly pious are comparatively the ignoble few, called the "evangelical faction," are unimportant and scarcely tolerated, are not in the road to preferment, are the theme and the mark of sneers and contumely, and are like tropical plants in artificial closures of the north, out of their proper element, of sickly and stunted growth, and instinctively panting for those gardens of paradise which they are never to re-visit in this world. Instead of a thousand proofs of this—witness the contempt and scorn of their Arminian hierarchy in general for Dr. Scott's most excellent Commentary. Those peripatetic who read and love it, are

generally too prudent to let it be known—especially to their diocesan. The pride, and state, and ambition of prelacy, its arrogance and its exclusiveness, its earthliness and its secularism, are pervading and ascendant; while Puseyism is spreading in a congenial atmosphere, and inclining, like flowers towards the sun, in the direction of Rome, steady and stealthy, as towards the glory of its rejoicing, the home of its affinities, and the keble of its formalism and its devotions. "O my soul, come not thou into their secret! unto their assembly, mine honor, be not thou united." One may more and more thank God, that he is a Protestant, a Puritan, and hopefully a Christian!

Thompson.
*Kebah, among the Eastern nations, signifies the point of the heavens towards which they direct their worship.

CHRISTIAN REFLECTOR.

BOSTON, WEDNESDAY, DECEMBER 7, 1842.

Fearfully Made.

The wonderful nature of man was the theme of one of our recent editorials. The Psalmist said, "I am fearfully," as well as "wonderfully made." There is a beautiful propriety in this expression, which must strike the mind of the attentive reader of God's word. "Fearfully made." How fearfully—when the human frame is such a delicate structure, when its functions may be so easily disturbed, its organs made instruments of extreme agony, and even the currents of life stopped forever. There is not a single avenue to this wonderful machine, which may not become an inlet to death, nor one of the blessings of life which may not be the means of its destruction. We live by inhalation; but we also die by it. Diseases and death, in innumerable forms, are conveyed by the very air we breathe. God has given us a relish for various ailments, and rendered them necessary to our subsistence: yet from the abuse of them, what a train of disorders and premature deaths occur among men! And where there is no abuse, a single delicate morsel, may by the merest accident convey poison through all our veins, and in one hour reduce the most athletic frame to a corpse. A single stroke on the head may divert us of reason, or of life. A wound or a bruise of the spine may instantly deprive the limbs of all sensation or muscular power. If the vital parts be injured, so as to suspend the performance of their mysterious functions, how soon is the constitution broken up, and disease and death become the only inheritance of the devoted body! By means of the circulation of the blood, how easily and suddenly are deadly substances diffused throughout the frame! Through this fearful medium, says one, not only the taint of vice rankles in the veins of the debauchee, but virtue itself may destroy us. The putridity of a morbid state has been imparted to the very hand stretched out to save it. The poisoned arrow, the envenomed dart, the hydrophobia, derive from hence their fearful efficacy. No human foresight can possibly render us secure a single moment. A learned anatomist has said, that were a single pin of the machinery withered, and over which we have no control, either broken or deranged, a thousand movements might instantly be interrupted, and our bodies left to crumble in the dust.

Instead then of wondering at the number of premature deaths which are constantly occurring, there is far greater reason to wonder that there are not more; and that any survive to seventy or eighty years of age, is passing wonder.

Our life contains a thousand springs, And dies, if one be gone: Strange that a harp of thousand strings Should keep its music so long.

That we are fearfully made, appears in a manner yet more striking, when we consider ourselves as moral and accountable beings. As such, we are subject to influences and exposures, that have a bearing, not on our life and health in this state of being simply; but on our eternal being—our welfare or woe throughout a boundless immortality. We are made for eternity. The present life is only the morning dawn of our existence. It is that however which stamps the character on all that follows. We are sowing the seeds of endless happiness, or interminable misery. The thoughts—and feelings—the improvement or mis-improvement of this very hour, bears a relation to infinity. How fearful is our situation! To what innumerable influences is the mind exposed, from the temptations which surround us. Not more dangerous to the body is the pestilence that walketh in darkness, than these are to the soul. Such is the construction of our nature, that the very word of life, if heard without regard, becomes a savor of death unto death. What consequences hang upon the small and apparently trifling beginnings of evil! A wicked thought may issue in a wicked purpose, this purpose in a wicked action, this action in a course of conduct, this course may draw into its vortex millions of our fellow-creatures, and terminate in perdition both to ourselves and them. How fearful, too, the thought, that memory, faithful record of the past, may by furnishing us with painful subjects of reflection—be a dagger rusting in our bosoms and causing exquisite torture forever;—that conscience, now a kind and faithful monitor, may turn upon us with reproaches, and be the most unwelcome companion, the withering curse of our comfortless souls to all eternity; that hope may cast aside its beautiful garment and appear in the dark habiliments of despair;—that all these noble capacities, which ally us to angels, may become avenues of pain and sorrow, that no prayers or exertions will ever be able to clothe.

This subject is instructive. If I am a being so fearfully and so wonderfully constituted, how ought I to reverence myself. Let me ever remember I am a man—the choicest specimen of infinite skill—the self-conscious, accountable being, on whom God looks with peculiar interest, and for whom the Angel Jehovah became incarnate and gave his life a ransom for many. If I am thus fearfully and wonderfully made, I ought to tremble for myself. How perilous my condition!

Dangers stand thick through all the ground, To push us to the tomb, And fierce disease wait around To hurry mortals home.

Are we "counting on long years of pleasure here, unfurnished for the world to come?" It may be while we are dreaming thus, death has marked us for his earliest victim; and God is saying, This night thy soul shall be required of thee.

A New England Church.

The greatest of modern philosophers has taught us that the only way to reason correctly and profitably is to make facts our premises. It is true also that facts, like arguments, are consecutive. The establishment of one is the necessary accompaniment or antecedent of another. We have found a striking illustration of this in the condition and character of a Baptist Church, situated within one hundred miles of the metropolis of New England, and amid facilities for religious and mental culture equal to any church around it. "One fact—the most proper one, we think, to begin with, is this—the church has not, until very recently, observed the monthly custom of prayer for missions. Another fact is—the whole subject of missions is, in the pastor's opinion, 'unfamiliar' to his people generally. Another fact is—it is yet a question with them whether the heathen are not saved without a knowledge of the truth as it is in Jesus." Another fact is—that they are doing nothing to send the gospel to the darkened and perishing, notwithstanding the command of the Saviour to go into all the world and preach it—and they have no desire for missionary information. A few Sabbaths since the pastor announced from the pulpit the publication of the "Macedonian," and spoke of the importance of the information it was designed to convey, and his anxiety that they should all possess it—but not one individual in a church of three hundred members gave his name. By dint of personal effort the pastor subsequently procured eight subscribers—only eight! The cost of publication is from ten to sixteen cents a year, according to the number taken in a place.—There are still other facts connected with this church. They are in debt \$200, for the services of former pastors, and struggling under this, as under a heavy load. The minister feels that he lives, mostly, on charity; and finds among his people those who believe that a minister ought to labor six days in a week on the farm, and then come to his flock in the fulness of the gospel—prepared rightly to divide the word of truth and give each a portion in due season.—Thus it appears that a church of 300 members, who have never wasted their time in monthly concerns, nor their money in supporting missionaries, has yet run behindhand in supporting its own pastors two hundred dollars, and can afford to take but eight copies of a missionary paper which costs ten cents a year! The youthful pastor possesses a missionary spirit, and in speaking of the cause says, "I feel that at the close of the year, we must have a contribution for missions, however unpopular it may be." Unfortunately young man! Your lot we do not envy. But take encouragement. You have begun with the monthly concert, and it will pave a new era in the history of your church. Observe it regularly—spare no pains to make it interesting, and pray fervently for the heathen on the Sabbath in the pulpit.

And be it remembered, by all churches and pastors, that where a people have no sympathies and nothing to give for the needy and perishing abroad, they will be scarcely able to sustain the interest at home. Their souls will become more and more contracted until they be shriveled away almost to nothing. They will be like a leath in the desert, fruitless and flowerless.—And again, be it remembered, that where missionary intelligence is not diffused, and the monthly concert not attended, the people have neither prayers to offer nor alms to give for the spread of the gospel in heathen lands.—And once more. The pastor who is more anxious to secure a salary for himself than to promote a benevolent and missionary spirit among his people, will be very likely to obtain his dues with difficulty and delay; for the same spirit which prompts a people to withhold from the heathen their due, will be very likely to cheat the minister out of his. It is the liberal soul that deviseth liberal things.

Triumphs of the Gospel.
Among the numerous revivals which we noticed early in the year, our readers may recollect some account of one on Deer Isle, on the coast of Maine. We learn from Rev. S. Macomber, of Bluehill, through the last Advocate, that the good work there has not ceased, but is still advancing. He says, in one neighborhood, about all, old and young, have been brought to rejoice in God. Seasons of baptism are frequent, and a number more stand ready. Dr. M. states also that a blessed work of God's grace has appeared on Swan's Island. This island lies about eight miles from the main land, and open to the wide ocean. God remembers his promise, "The isles shall wait for thy law." He has baptised twenty-six, and still others are coming to the Saviour. Bro. Nathaniel Pendleton is laboring among them with good success. The Macedonian cry was heard from the little island, so that the deacons were constrained to visit and pray with the people.

CORNISH, ME.—On the 10th ult. a Baptist meeting-house in this town was dedicated in the morning, and a pastor ordained in the afternoon; and on the day following, says a correspondent of the Advocate, "the Lord poured out his Spirit, spirits were quickened, wanderers reclaimed, and sinners pricked in their heart." The dedication sermon was preached by Rev. A. Jones, of Saco. The brother ordained was John Hubbard, Jr. Sermon by Rev. C. H. Green, of Parisfield. Meetings are continued every evening, and inquirers and converts attend them.

The Religious Herald contains a lively account of revival scenes in Madison Co. Va. A meeting of days was held in the Pleasant Grove Meeting-house. Says the writer: "There were to be seen, wives desiring the conversion of their husbands; husbands praying for the salvation of their wives; and parents for children; and, O what bright manifestations may had of the love of God, and of their interest in the atoning merits of our blessed Redeemer. On the seventh day of the meeting I had the unspeakable happiness of leading down into the water of the Rapidan river, twenty-three happy souls, a majority of whom were interesting young men and ladies. Two gentlemen and their companions, on this day, went down hand in hand, into the water. Yesterday I had the pleasure to lead down into our Jordan, thirteen more willing converts. Never before have I seen such a large congregation at the water, so solemn, and so attentive. O my brother, the scene was imposing enough to fill an angel's heart with joy. We left many broken-hearted souls crying for mercy. Many more are ready for baptism. This, I believe, is but the beginning of one of the most glorious and extensive revivals which ever broke out in this region

of country. 'Bless the Lord, O my soul, and all that is within me bless his holy name.'"

A correspondent of the Banner and Pioneer, giving an account of a protracted meeting held with the Salem church, Decatur Co. Ia., says:—"The manifestations of the presence and power of God exceeded anything that any of our grey-headed fathers had ever witnessed before. Conviction of sin was deep and resulted in speedy conversion. A large proportion of the converts were brought into the liberty of the gospel while bowed before God, and calling for mercy. During the meeting eighty-two were received for membership in the church, fifty-nine of whom were baptized. Several were received who had been members of the Presbyterian, Methodist, Christian and Reformed churches. At the close of the meeting, we left a company of inquirers deeply anxious for salvation; and there were favorable indications that the good work would still continue."

Revivals have been recently reported in Woodstown and Rahway, N. J., Wallingford, Ct., Agawam, and Chicopee Falls, Ms. Great blessings have descended on the "Northfield Church," in Livingston, Essex Co., N. J. For a time convictions and conversions appeared to be multiplied at every meeting; and the revival gradually spread to adjoining neighborhoods. Infidels and Universalists were among the number converted. The Pastor, Rev. J. M. Church, wrote to the Baptist Advocate, under date of Nov. 8th, that eighty-five had been baptized, and probably 120 converted. And still the work was going on.

On the 1st Sabbath in November, seven-teen were baptized at Bath, Steuben Co., N. Y., and revival influences were spreading. The Morning Star says that a revival is in progress at Tamworth, N. H.—that "it has progressed with great rapidity and power, cutting down Universalists and others, who have for years rejected the mercy of God and opposed his cause. Within the circuit of one mile from Tamworth Iron Works village, there are but few families which have not been sharers in the work. In many cases, all the members who have come to years of accountability have embraced religion. Forty-four have been baptized, and added to the First Free Will Baptist Church in the place, and new cases of conviction and conversion are occurring every day."

We learn from a correspondent that revivals are in progress in several places in Vermont, particularly in Hartland and Wethersfield. He writes that "large numbers give hopeful evidence of conversion, and the work is still going on. In Hartland the interest is perhaps greater than was ever known in that place. It is thought by those who have travelled through the State that there is a more general awakening manifest now than has been experienced for a long time. Last year seemed to be the set time for the Lord to favor Zion in Massachusetts; we rejoice to believe that this is the time he has appointed in which to visit us. It is something gratifying that the new converts, at least a large number of them, have avowed Baptist sentiments, and that too without any influence or instruction on the part of others. Very strong efforts have been made to appease their consciences, but they will not be satisfied with anything short of immersion. Our Pedobaptist brethren, notwithstanding their chronic hydrophobia, have been obliged to follow the lambs down into the water, lest a part of their flocks should quit over to the other side of Jordan. The frequent emigrations of Baptist ministers from this State southward, have left many openings, for as good or better men to occupy their places. There also remains much new ground to be occupied."

Grace Victorious.
God can restrain the wrath of man, and even turn it to his praise. Instances of this occur in almost every season of revival;—instances striking in themselves—glorious in their effects—and therefore worthy of being recorded. We last week found a mislaid letter received sometime since from Br. William Biddle. He relates the following incident, reported during the meeting of the Union Association, as having occurred within its limits during the last year. A young lady went three miles to meeting. Her father roughly forbade her attendance, threatening to whip her, if she continued to go and was converted. This threat he actually fulfilled, and this, in spite of the earnest exhortations of brethren who went to him to intercede on her behalf. This induced the brethren to change the direction of their efforts—instead of pleading with him, on her behalf, they began to plead with God on her behalf. He was very successful. The hardened opposer was convicted and converted; and to the glory of divine grace be it recorded, this incident was blessed to the conversion of several hands of families in the same neighborhood.

The other fact related is this. So inveterate was the hostility of a certain man's heart to religion, that he denied to his wife, who was herself a professor, the privilege of attending meeting. But while employed in his field he became so affected with a sense of his guilt that he could not work. The Saviour he had formerly despised seemed to stand before him, saying—Come, thou hardened son, come to me. He had hardly courage to enter his own house. When he did enter, his distress was observed by his wife, but he evaded her inquiries and concealed his case. The arrow, however, stuck fast. He went to a prayer-meeting—asked Christians to pray for him—dismissed from his horse on his way home, and wrestled in prayer, until, to use his own words, he thought the joints of his body would come asunder. His whole house seemed to tremble as he entered it; but soon he rejoiced in God his Saviour. Thus often is demonstrated the truth that "nothing is too hard for the Lord." Why, if it, Christians, that we are so deficient in faith?

The Colporteur System.

This system promises great usefulness to the growing West. It is a happy device, to meet in some degree the wants of a population which, a few years hence, will control the civil power of this vast country. The people are for the most part inquiring and observant. They will read tracts and small volumes, and will readily converse on religious subjects. It is indeed true that all means for cultivating any moral field must be employed here; good ministers, seminaries of learning, Sabbath schools, &c., must be multiplied; but with all the rest, religious intelligence must be embodied in attractive forms, and scattered broadcast over the whole country. The efforts of Papists and infidels must be anticipated. We are pleased with the plans of

the American Tract Society. We wish similar plans, with liberal and elevated motives, could be adopted by the Am. Bap. Home Mission, or Publication Society. We believe the Colporteur system will prove successful;—that messengers of salvation will rise up by hundreds to carry Bibles and tracts and praying voices through the valleys and across the prairies of the West, sowing seed which will not "deceive our hope." Certainly everything must be done that can be done. And there is no time to be lost.

A meeting for the consideration of this system has been held at Park Street Church in this city. We presume it was not intended to be exclusive, though the report of it might convey that impression. We trust our Baptist friends will not be the last to engage in enterprises so noble and philanthropic. What are our Philadelphia friends doing? How prospers the Publication Society? We hope the zeal of its founders will not grow cold. Their object is daily increasing in importance, and its claims should be untiringly urged.

Death of Dr. Gesenius.

The late arrivals from Europe inform us of the death of Dr. William Gesenius, of Halle, Germany. He has been regarded as one of the world's scholars. He was the author of a Hebrew German Dictionary, a Hebrew Grammar, and a Chrestomathy. Prof. Gesenius's Grammar is a translation of Gesenius's eleventh edition. He published many other works of great erudition and value. He was engaged, when death interrupted his labors, on a Thesaurus, one of the most important enterprises he ever undertook. It is to be regretted that his life was not spared to finish it. He was religiously a Neologist, which is to some extent apparent in his works. Though he has not been characterized by an open opposition to evangelical sentiments, his indifference to "the truth as it is in Jesus" is too perceptible. He was generally candid as a critic. He was not only deeply in love with his pursuits himself, but succeeded in exciting great enthusiasm in the minds of others.

The Nassau Street Press.

The New York Evangelist has an article under this head, which announces the following facts. In a few blocks to Nassau Street, from the corner of Fulton to its junction with Chatham, there are upwards of seventy different periodicals—daily, semi-weekly, weekly, semi-monthly, monthly, bi-monthly, and quarterly—besides the enormous issues of the Bible Society, Tract Society, Anti-slavery Society, and the American Sunday School Union—with an aggregate annual issue of more than thirty millions of different publications, many of an immense size.

The editor says: "If now we could spread before us the immense territory of mind through which this influence is diffused—if we could witness all the thought, feeling, emotion, passion, and action which this incessant impulse wakes into being; if we could trace the influence which it exerts, as it goes on from mind to mind, and heart to heart, across oceans, and over mountains, widening its sphere, and deepening its effect as it rolls on forever, we should catch some impression of the mighty tide which every revolution of the press sends forth, either to bless or to blast mankind."

Well does he add: "The press has a solemn account to render! He that does not overlook the falling sparrow, is not indifferent to the power and the impulse of this wonderful agency! And eloquently does he exclaim: 'O, thou mighty Press! Lovely and fearful in thy night! Work away, day and night, night and day—driven by steam and watched by strained eyes—perform on! Work and write—wear and tear—drive on! The business of spirits above and spirits below—weaving the winding sheets of immortal souls, or the robes of everlasting glory, work away! Verily thou shalt have thy reward!'"

The Pardon of James Watson Webb.

The trial of Col. J. W. Webb on an indictment for duelling, or rather for leaving the State with an intent to fight a duel, has excited the deepest interest, and its result ought to produce the deepest dissatisfaction, and call forth the most unqualified expressions of disapprobation. What are our social and national prospects, if the laws are to be enforced according to the rank of the aggressor, or to the popular sympathies in his behalf? What justice is that which nullifies law whenever it suits the whims of the populace, or the pleasure of the magistrate? We may as well have no laws—no written code—nothing but the law of honor and the feeble sense of right, to restrain the malevolence of depravity and outbursts of passion, as to have laws whose enforcement is a matter of uncertainty, if not of entire improbability. It seems to us that the time has come for the friends of justice, and order, to arouse themselves, and if possible, check this growing disregard for civil enactments, and legislative authority.

In this case of Webb, we have a criminal, guilty on his confessions, of the charges brought against him, standing up before the Court and impudently and successfully ignoring the justice, policy, and constitutionality of the law by which he is arraigned. The scene is thus reported:

Colonel Webb rose when the clerk put the usual question, "What have you to say way against me?" and he pronounced against you, according to law?" and said— "I might have much to say on the policy, justice and constitutionality of the law under which I am arraigned. I might have still more to say as to the motives of those who have conspired to procure this indictment."

"But I shall say nothing. The Court must perform its disagreeable duty, (and I am satisfied this is to the Court a disagreeable duty,) and any remarks of mine will be rendered unnecessary, either to evade the sentence, or to relieve myself from any animus in consequence, if I die there be."

The Recorder then said, "You have been indicted under the 5th section of our statute, entitled an act to prevent duelling. This section provides, that if any inhabitant of the State of New York shall leave the State for the purpose of eluding the justice of the law, or to avoid a challenge to fight a duel in another State, and if he there either gives or accepts such a challenge, he shall be liable to all the punishments that would be inflicted if the acts were committed within the State. To this indictment you have pleaded guilty, and it only remains for the Court to pronounce on you the sentence of the law.—This law is an anomaly in our statute books. It makes it contemptory on the Court to order the infliction of punishment for a mere intent. It is the only case in which the intent alone is punished, the overt act being committed in another State. This forms an entire exception to all our other laws.—There is another anomalous feature in this law. While the Court in this case is required to punish for the intent, the State of Mary-

land can punish for the act itself. Thus you may be twice punished for the same transaction, and under two separate jurisdictions. The Court can make no comments on the policy or constitutionality of the statute. It was framed by our law makers to prevent a practice which carries destruction to so many innocent individuals, and sows into the bosoms of so many families. This is the first case of a sentence under the law, and it is this circumstance which has excited so much feeling in the community. It is not the duty of the Court to inquire into the motives of those who procured this indictment. Its duty is only to pronounce sentence, since to the indictment you have entered a plea of guilty. The Court will make no comments, but content itself merely with pronouncing the decision. Yet it will take permission so remark, that there seems to have been some misapprehension in regard to the penalty of this offence. The utmost extent of the punishment is seven years in the State prison, and the lowest term is two years. The sentence of the Court therefore is, that you be imprisoned in the State prison at Sing-Sing for the term of two years."

Mr. Webb received the sentence with a smile, and left the court-room for his very pleasant quarters in the southeast corner of the city prison.

And what is the next intelligence which comes from New York concerning James Watson Webb? The governor has pardoned him! Though confessedly guilty—though a duellist, in other words, a murderer—and still unrepentant, proud, contemptuous of both the laws of God and the laws of man, he is admitted to be still an honorable man—is sent out into society to encourage by his very presence, its vices—to exemplify the commission of crimes with impunity. What do such events promise to society? What security have we against a lawless anarchy? What is legislature but a farce—the decisions of courts and juries, but a mockery and a sport!

"Pledged Neutrality."

We publish with much pleasure the following communication from the Rev. Mr. Stow. The inquiry now arises, How did our friend of the Index, with other brethren in the South, become involved in so important a mistake? We shall await with great interest their reasons and explanations. We are glad to see this matter approaching a crisis. Our readers may expect further developments soon. We are authorized by Mr. S. to say that more may be expected from him, whenever the subject or occasion shall require it.

For the Christian Reflector.
MR. EDITOR.—The extract which you last week published from an article in the Christian Index, contains a personal appeal which your readers will probably think requires an answer. The editor of the Index declares how himself and others understood the basis upon which a certain "difficulty" was "adjusted" at Baltimore, and then inquires if I did not myself so understand it.

My answer is promptly and unequivocally negative. I was not in any sense a party in any "adjustment," and therefore had no "understanding" with respect to either the basis on the superstructure. Had nothing to adjust. At the time of the meeting at Baltimore I was in Europe, and entirely ignorant of all that was passing on that memorable occasion. I had not then—I have not since, given any pledge to the South or to the North touching the question at issue. I never authorized any person or persons to give any pledge in my behalf, or to create any "understanding" in any mind with respect to my future course; and I have yet to learn how "the editors" of the Index were led to consider me "pledged" to "neutrality," or as in any sense engaged "to have nothing more to do with Anti-slavery Conventions."

I am still, my dear brother, and hope in God ever to be, a free man; and "as free, but not using my liberty for a cloak of maliciousness." I remain, as ever, your fellow-servant in the kingdom and patience of Jesus Christ.

BARON STOW.
Portland St. Dec. 5th, 1842.

Small Beginning—Important Results.

In 1807 a gentleman gave a poor woman in Western New York, a copy of Doddridge's Rise and Progress. It became the means of her conversion. This induced her to loan it to others, and they too were converted. This led to the formation of a church. This church is now prosperous, and may prove a rallying point for thousands of converts in coming generations. The persons who gave that volume learned the results already apparent, thirty years afterwards. How delightful must have been his surprise. Cast thy bread upon the waters—thou shalt find it after many days.

A pedler sold a religious book. Baxter read it and it proved the instrument of his conversion. Doddridge was converted by the writings of Baxter—Wilberforce by a work of Doddridge—Legr Richmond by Wilberforce's Practical View, and thousands by the Dairyman's Daughter of Richmond.—The whole fabric of society is interwoven with such claims of influence. How little do we appreciate the good or harm we are doing!

Comforts of Slavery.

We learn from the clerk of the Steamer Missouri, says the New Orleans Tropic, that considerable excitement prevails in the neighboring parishes of Concordia, Madison, and Carroll, in consequence of the discovery of a contemplated insurrection of the negroes. It appears that there are now in the swampy region about 300 runaway negroes belonging to the parishes named, all of whom, it is presumed, are armed. Some fifteen or twenty negroes have been arrested and examined, and from the facts elicited on the examination, it is believed that an insurrection was contemplated about Christmas. The plot seems to have been extensive, embracing in its operations negroes from nearly every plantation in the three parishes.

The Recorder says that such attempts are more common at the South, than most people imagine; and that these plots are often extensive and deeply laid. If so, can it be supposed that they will always be discovered in season to be quelled? In those districts where the colored population is much larger than the white, and where there are many intelligent slaves, there must be continual danger whether it is realized or not. Why is it then, that Southerners are indignant at our opposition to a system which is nightly exposing them to the horrors of insurrection—which keeps their lives in constant jeopardy—obliges them to harbor foes whose just cause has excited the sympathies of the whole world, whose strength and discontent are daily increasing, and who, once aroused, might fill whole districts with consternation, and cover fields with carnage and blood? The abolitionists are the best friend of the master, as well as the slave. The prosperity of the South, the peace of its neighborhoods, and even the safety of its population, can be secured only by emancipation. Obedience to God, a regard to right,

the exercise of justice and mercy, are alike essential to personal security and social happiness. Loose the bonds of wickedness; undo the heavy burdens; let the oppressed go free; break every yoke. Then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee: the glory of the Lord shall be thy rearward.

"Abolitionism Triumphant."

The good people of Boston, at least the editors, are disposed to treat somewhat cavalierly the cries of "Disunion"—Violations of the Constitution—"Such conduct is not to be tolerated"—&c. &c., which now come from the South. The liberation of George Latimer seems to have aroused the lion of slavery anew, but his roar has become too familiar to Northerners to excite any alarm. The following article is a fine specimen of Southern chivalry written out. The secular papers of this city have copied it extensively, but have treated it with singular indifference, ridicule and contempt. The curiosity of the public to know what response is made to the action of a free spirit, coming in contact with the claims of the slave-holder, induces us, also, to copy the article, whose caption ("Abolitionism triumphant") we regard as at least prophetic, of a consummation as certain to be realized, as it is devoutly to be desired. The Norfolk Beacon is the journal which has the honor of its authorship.

Abolitionism Triumphant.—The Constitution and the Rights of the Southern States trampled in the Dust, in the City of Boston!

One evening, Mr. James B. Gray, returned home yesterday morning, after a long, homeward and expensive attendance on the course of Justice (!) in the law-office of Boston, in consequence of having his runaway slave, George Latimer, restored to him, but all to no purpose. He has been defrauded of his property by a mockery of justice, and forms of law twisted and contrived to defeat all his efforts to obtain just rights.

Mr. Gray's case brings the "tragedy question" between the North and the South to its ultimate. His slave eloped from him and he pursued him to Boston, where he found him, and produced the required proof of his ownership; according to the express authority of the Constitution he had a right to take him away without further let or molestation. But no! He was withheld from him upon some frivolous plea, which was to have been investigated on Monday last; but in the interim the Sheriff, who was well disposed at first to support the Constitution and do his duty fearlessly, was intimidated and overruled by the crafty spirit which ruled the hour, and he gave orders to his deputy, the jailer, who had the slave in charge, to release him—adding, that if he was not released by such an hour, he would discharge him, from his office. The slave was thereupon released, and no longer under the control of his master—upon the plea, that the jail belonged to the State, and he was bound to use it to hold the prisoner, as it was in the balance against the United States, without special permission, which would not be granted in this case.

Thus, then, the compact between the States has been violated by Massachusetts, and if, upon an application, by the party aggrieved, to the Supreme Court of the United States, for redress against the State of Massachusetts, to the full amount of his loss and damage, his claim shall be rejected, the great compact which binds the States together in one Federal Union, will be to all intents and purposes nullified. The full amount of his loss and damage, his par excellence, can with impunity send their emissaries into the slave States to seduce their slaves to run away, and afford them protection and assistance in their flight. The claims of the owners, and—there is no power in the Federal Constitution to enforce redress, the obligations of the compact will be no longer binding; and a government admitting of such abuse will be more easily inclined to the worst kind of despotism. It is needless to add, that the slave States would hold this blessed Union, hallowed as it is by all that is dear to the heart of the patriot, as a base of operations against their rights. The Quixotes of Boston may exult in their triumph over Gray, but they have not counted the cost. And we say it with deep concern, that we are possibly inclined to the worst kind of despotism. It is needless to add, that the slave States would hold this blessed Union, hallowed as it is by all that is dear to the heart of the patriot, as a base of operations against their rights.

The Quixotes of Boston may exult in their triumph over Gray, but they have not counted the cost. And we say it with deep concern, that we are possibly inclined to the worst kind of despotism. It is needless to add, that the slave States would hold this blessed Union, hallowed as it is by all that is dear to the heart of the patriot, as a base of operations against their rights. The Quixotes of Boston may exult in their triumph over Gray, but they have not counted the cost. And we say it with deep concern, that we are possibly inclined to the worst kind of despotism. It is needless to add, that the slave States would hold this blessed Union, hallowed as it is by all that is dear to the heart of the patriot, as a base of operations against their rights.

To the Editor of the Reflector.
ENTERTAINING SIR.—The accompanying letters have just been received from our missionary friends in Burmah. Believing that they will be read with no ordinary interest, I trust they will find a place in your valuable paper. Let the Christian women of America become participants of the Christ-like spirit that breathes through every line of these communications, and we have reason to believe that the doom of slavery is sealed. Let them pray for their "poor brethren in bonds" (as Mrs. Wade so touchingly calls the millions who sigh for help in our Southern States) and they will not, they cannot fail to set many others "free, as God, as we, as they." Very respectfully,
M. V. B.

Tues., April 30, 1842.

MRS. MARTHA V. BAILL.
My Dear Sister.—As Foreign Corresponding Secretary of the Female Emancipation Society of Massachusetts, permit me to commit to your charge the enclosed order on Dea. Lincoln, which sum I wish to have paid as soon as convenient to the Treasurer of your Society, five dollars of which is to constitute myself a Life Member of the Society.

It seems to me a passing strange, that any person having a true missionary spirit should not of course be an abolitionist. Yet we know that this is not always the case. Not long after my conversion to God, at the age of eighteen, my mind was drawn to the subject of trying to be personally useful to the ignorant and degraded in the way of teaching. I thought of the poor heathen in pagan lands, and felt for their wretched condition; but I felt still more deeply for the poor heathen African and negro, in our own happy country, and especially for the suffering slave. A little anecdote of those days will illustrate this. You know, as early as 1819 very few females had entered the missionary field, which, together with a deep sense of my unworthiness and unfitness, made me very diffident with regard to any expression of my feelings upon this subject

when the good deacon answered, "No, ask
her if she will go and teach the poor slaves at
the South; her heart is there." And this was the
truth. Many felt for the Indian, and much
was doing to help him, but no one did I hear
speak or pray for the slave, and I prayed and
wept alone, and in secret, over his wretched,
hopeless condition, and gladly would I have
gone and devoted my life to teaching schools
among them, or even among the Indians, long
before I became acquainted with Mr. Wade—
had Providence opened the way. But God
had marked a different path for me, and I was
just as ready to go to Burmah as to the South,
or among the Indians. Thus you see, dear
sister, I have been an abolitionist in heart,
ever since I was converted, and deeply have
I sympathized with the good abolitionists of
England as well as those of my dear native
country; and the reason I have been so long
in joining any society, is, the abolitionists
have done so many things I could not
approve, and being so far separated from the
friends of the poor slave, I thought my
friends would not exert an influence among
my friends unfavorable to the cause, so I
have been content to mingle my sympathies
my prayers, and my tears too, for the poor
slave, with yours before the mercy-seat. I
have had for some years much feeling at
times, upon the subject of the lawfulness of
accepting my support, in part, from the un-
righteousness of my brethren in bonds; but
the reasons for so doing advanced by mis-
sionaries here, have been tolerably satisfac-
tory to my mind, until, when I have found
that to receive such support for us, the
leading men in our denomination have been
taught to be obliged to agree to fellow-
ship slavery in the church; so that to remain
longer silent would seem to be like consent-
ing to this compromise; and further, it seems
to me morally wrong to accept of money for
our support from the South, upon such con-
ditions.

Can you, my dear sister, suggest any plan
for benefiting directly those now groaning in
bondage? or any way in which I could bet-
ter help their cause than by giving for the in-
struction of the colored people in Canada?

Do you not hope to live to see the day, when
we can do for the South, what England is do-
ing for the West India Islands?

But there is one subject, my dear sister,
which has pressed heavily upon my heart;
and I have felt relief only by carrying it, as I
do the wrongs of my poor brethren in bonds,
to the throne of grace; and that is, the unkind
and unchristian spirit often manifested by ab-
olitionists. And I fear that this has grieved
away the Spirit and presence of God from
many of those who have advocated a cause
precious in His sight. This I fear far more
than all the apologists for slavery can do, for
all our hope for the poor slave is in God. It
is true we are to have no fellowship with the
unfruitful works of darkness, but rather
reprove them," but then what compassion,
what gentleness, what forbearance, what
kindness does the situation of our poor slave-
holding brethren require for us? Ought
we not to feel for them even as Christ
did when he wept over Jerusalem? But I
cannot now dwell longer on this subject; you
will be assured of my warmest sympathy with
you all in this blessed object. I would stand
by your side in face of all the opposition and
reproach you have to meet, were it in my
power, and by the side of the poor slave too,
and plead his cause in the name of Christ before
an opposing world. But our God is a prayer
hearing God, and he will answer in due time;
only "wait on the Lord," and let us be very
careful that we do not get excited, and grieve
away the blessed Holy Spirit.

Your letter and the reports, &c., were
most welcome. I have had no means of in-
telligence of this kind until lately, since Miss
Gardner (Mrs. Abbott) left us. Her friends
sent her every thing upon this subject. About
three years ago I sent money home for the
"Emancipator," but have never received a
single number. We are very happy in our
work here. Those baptized here the present
season, and those now waiting for the ordi-
nance, number about 50, and 20 more have
been baptized at Merqui, besides a good num-
ber at Maulmain. And then in Arracan we
have just heard that 282, who have come across
the jungles from Burmah Proper, have been
baptized this season, between three and four
hundred Karens within the last five months,
besides the Burmans and English. And then
you may like to know that in the little vil-
lage where I have been laboring alone, we have
had a delightful little revival of Christian
feeling, and ten hopelessly converted, mostly
pupils in the schools; and truly I have never
been so happy in my work, and so happy in
God, as during the past year.

If you feel right, your labors for the op-
pressed slave at home, will enable you to cul-
tivate a deeper missionary spirit; so I have
nothing to urge upon this point, only that you
pray more than ever that we may be Christ-
like.

With kindest Christian love to each mem-
ber of the dear Society to whom I have now
pledged my poor prayers and support, believe
me ever yours in Christ for our brethren in
bondage,
D. B. L. WADE.

Maulmain, May, 4th, 1842.

To the For. Sec. of the "Mass. Female Emancipation Society."

MY DEAR MISS BALDWIN—I have read with
deep interest the first report of the Mass. Fe-
male Emancipation Society, and now write to
request the privilege of becoming a Life
Member.

Though we live in a dark heathen land,
where our ears are daily assailed, and our
hearts constantly pained, by exhibitions of
moral wretchedness, this cannot drown the
loud and bitter cry of slavery, as it is
borne to us from time to time, over the wide
ocean, from the distant shores of our beloved
though guilty country. The friends of em-
ancipation are engaged in a fearful contest,
but it is a contest of light with darkness—of
justice with oppression; and the final victory is
therefore certain.

A system so contrary to the spirit of our
blessed Saviour—so fraught with violence and
oppression to man for whom he died, must
inevitably give way, as the influence of that
heavenly spirit becomes more and more pre-
valent.

Go on, my dear sister. Follow the footsteps
of Him who came to "proclaim deliverance
to the captive, and the opening of the prison
doors to them that are bound." Your record
is on high—your reward is sure, for our
blessed Saviour will at last welcome you with
the gracious words—"Inasmuch as ye have
done it unto one of the least of these my
brethren, ye have done it unto me." As for
me, my lot is cast among the heathen—duties
to them must therefore engross my chief at-

tion. Yet I can never forget, at the throne
of grace, the poor slave, or those who are toil-
ing for his emancipation.

Believe me, yours with esteem and affec-
tion,
SARAH JUDSON.

To the Baptist Churches in the Free
States.

The undersigned earnestly request the min-
isters of the churches to lay before their people
the following address, which has been prepared
according to the instructions of a large body of
their brethren. It is believed that our churches
generally will feel the importance of the sub-
ject, and it is hoped that the pastors will give
the weight of their influence to the cause of
God and truth.

HENRY K. GREEN,
NATHANIEL COLVER,
J. W. PARKER,
Committee of the Convention.

DEAR BRETHREN,—In addressing you agree-
ably to the instructions of the late Worcester
Anti-Slavery Convention, it is not our design to
communicate any new doctrine, or to recom-
mend any "new test," but merely to call your
attention to principles, which are most surely
believed among us, and to urge upon you the
adoption of those measures, which, we are per-
suaded, the true interests of Zion imperiously
demand.

The church of Christ is intended to be the
grand means of renovating the world. Until
that kingdom which consists in "righteousness,
and peace and joy in the Holy Ghost," shall
become universal, we are not permitted to re-
gard our work as accomplished. But if we
would purify others we must ourselves be pure.
Although the wicked may never cease to ex-
claim, "Physician, heal thyself," yet we must
not give them just occasion for such a retort.
The holy example of the church is a powerful
rebuke of sin; but when, in addition to her ex-
ample, she exhibits a faithful and persevering
testimony, the highest reproof may be anticipat-
ed. If, on the contrary, the church have not
cleared herself from any species of iniquity, she
will be little inclined to lift up her voice against
it; and if she did, her words would only return
upon her void, and prove an "occasion to the
enemies of the Lord to blaspheme," and tri-
umphantly to expose her wickedness.

It was the solemn and painful impression
of the delegates at the late Convention, that
the churches in the free States are so connected
with the sin of oppression, as to make some
action on their part necessary to exempt them
from responsibility; a sin which is rebuked by
the spirit of the present age, which even the
despotic nations of Europe see with mingled
astonishment and scorn, allowed, and cherished,
and advocated in this vaunted "region of the
oppressed," and which the disciples of Mahomet
themselves are now spurning away from them
as an ignominy too grievous to be longer en-
dured.

Were we only strangers in this country, it
would doubtless be obligatory upon us, as men,
to protest against this Heaven-daring iniquity,
and to intercede with God to avert his deserved
judgments, as the children of Israel were di-
rected "to seek the peace of the city whither
they had been carried away captives, and to
pray unto God for it." But how urgent is our
duty as citizens. It is our native land in which
this outrage upon humanity prevails, and in
which it has been perpetrated for so many years.
We see it in the most revolting aspect, per-
mitted by the government itself, of which we
constitute a part, and for whose acts we are,
of course, in some measure responsible; and we
have made hardly more of a subject of fervent
and importunate intercession with God, and of
solemn expostulation with our fellow citizens.
Who will say that he has uniformly "done
what he could," to loosen the grasp of this giant
upon his beloved country?

But, dear brethren, there is another light in
which we are bound to contemplate this im-
portant subject. We are allied to the oppression
by still closer ties than those of a common na-
ture and a common country. This enormity
has entered the very temple of Jehovah! "Like
the daring fiends of the poet, it has placed its
seat

"Next the seat of God,
And with its darkness darkened his light."

Many churches of our denomination consist
chiefly of slave-holders, who claim their brethren
and sisters as their property, with the right
to buy and sell them as other "chattels," and
the pastors of these churches are often the
loudest and most influential advocates of op-
pression, "not only doing these things, but
taking pleasure in them as they do them." With
these churches we have been in full fellowship,
holding in our ecclesiastical embraces the ex-
hortations who fatten upon the unpaid toil of
the slave. "The wages of the laborers who have
reaped down their fields, which is by them kept
back by fraud, have been crying, and the cries
of them that have reaped have entered into the
ears of the Lord of Hosts," while we, their
brethren, "though we know all this," have re-
fused to listen to their piteous complaints. As-
sociated with the oppressors in religious
enterprises, we have accepted their annual
contributions and praised their generosity, not
considering, as we ought, that these were the
very wages wrung from the hard hands of their
tollbond men, nay, often the very bones, and
sins, and souls of these laborers, which they
had converted into gold.

Instead of "working with their hands that
they might have to give to him that needeth,"
the slaveholders have not been ashamed to de-
vour the bread which others have earned, and
then to bring the superfluous avails of unremitted
and unrequited toil, and place them upon the
altar of God. When it has been more conven-
ient, they have drawn upon their capital, as in
the case of that Rev. Dr. and professed shep-
herd of Christ's little flock, who being on a
visit to New England, and making a contribu-
tion to the Baptist Board of Missions larger
than usual for a minister, remarked, "that he
could well afford it, as he had just before left
home, he had sold a man for a thousand dollars!"
What callous insensibility to an enormous crime
does such an incidental speech imply, and what
a bitter reproach is it to his Northern hearers,
and their notorious indifference to the subject
should have given him sufficient assurance to
make it! "Are we not verily guilty concerning
our brother, in that, when we saw the anguish
of his soul, we shewed him no mercy?" Is it
"opening the mouth for the dumb" to lead
with carelessness him who made him so? Is it
"diverting him that is spoiled out of the hand of
the spoiler" to become the receivers of the
goods which have been wrested from him, and
to say to the spoiler, "Let us all have one purse?"
Is it, in one word, honoring the Redeemer to
connive at the "grinding of the face of the
poor," though, indeed, they are "the least of
these my brethren?"

Instead of dwelling on this foulest stain upon
our country and upon the church, most gladly
would we exclaim, "Tell it not in Gath, pub-
lish it not in the streets of Ashkelon; lest the
daughters of the Philistines rejoice; lest the
daughters of the uncircumcised triumph." But

alas! "this thing is not done in a corner." It
is known already to the whole world. Every
eastern breeze brings to our shore the loud
cry of scorn with which the despots of the
earth deride our national hypocrisy. The pope
himself has issued a bull against slavery. And
how do the infidels in the midst of our crime
in their exposure of Bible men as delirious
trampers upon foot their brethren whom they
pretend to regard as immortal, and whom they
are taught by their professedly inspired
oracles to look upon as created, like themselves,
in the image of God?

Nothing then remains for us, but to "clear
ourselves" from all participation in the sin.

It was an ordinance in ancient Israel, that,
if one were found slain, lying in the field, and
if it were not known who had slain him, the
elders of the city next unto the slain man
should wash their hands in public and say,
"Our hands have not shed this blood, neither
have our eyes seen it." If such was the requi-
site measure when only suspicion might arise
unfavorable to the citizens in proximity to the
dead body, much more does it become us, who
though we do not sufficient consideration of what
we were doing, have been so closely connected
with the sin in question, publicly to disclaim
all intended participation in it. We owe it to
the dignity of immortal man who has been so
grievously wronged. We owe it to that Divine
Being who made him in his own image. We
owe it to the churches of Christ, whose glory
has been so tarnished by their seeming conniv-
ance at the outrage; for after so much iniquity
and communion, in various ways,
with slaveholding Christians, we shall justly be
regarded as partakers of their sins if we do not
by some positive act endeavor to correct the in-
jurious misapprehension.

Again, we cannot fully exempt ourselves
from blame unless we loudly testify against this
sin in our brethren of the South. "Thou shalt
in any wise rebuke thy neighbor and not suffer
sin upon him." Have our former silence and
conduct led the oppressor to regard us as
"sound upon the subject," let us use our own ex-
ulting language; then let us to length speak out
and act with a degree of candor and decision
commensurate with our past unfaithfulness.
Let us remember the apostolic injunction,
"Have no fellowship with the unfruitful works
of darkness, but rather reprove them." If
American slavery is not a work of darkness,
and worthy of reproof, we would ask what
crime is sufficiently aggravated to deserve it?
Is robbery? or murder? or the most odious
disorder in its punishable offenses, were he to
suffer in the merest trifles? But this is robbery,
not only of all his goods, but also of the man
himself. Is adultery? But that crime is claimed
by our Southern brethren as an indulgence es-
sential to the institution of slavery. The seventh
commandment has long since been annulled in
solemn convocation by Baptist churches and as-
sociations.

Is "merchandizing of slaves and souls of men?"
This, too, is indispensable. Slavery could not
exist without it. It is the life-blood of the sys-
tem. What are chattels worth, if they are not
to be bought and sold? In one word, what
commandment of the second table is not abro-
gated wherever slavery prevails? And does the
system regard with more reverence the first
table? Does it not rob God of the service
which he requires of his intellectual and im-
mortal creatures? Its language is, This man is
mine, and he shall have me; and since he is sub-
missive he must be ignorant of his rights and
the claims of his Maker, I will extinguish the
moral attributes of his soul. He shall not look
into the book of God, and if perchance his ir-
resistible powers should ever strive to escape
from their imprisonment, his body shall feel the
inexorable lash, and if he resist, he shall die
the death. "Search the Scripture," says
Christ, "Teach a slave to read, and for the
second offence thou shalt die," is, in some parts,
the law of slavery. In the words of a com-
petent slave-holding editor, "He that chooses to
make slaves Christians, let him give them their
liberty. What will be the consequence when
to that class of men is given the title of *beloved
brethren*, which actually is done? Assembling
brothers in places of worship gives a momentary
feeling of independence both of thinking and
acting, and by frequent meetings of this kind,
a spirit of remark is generated; neither of which
are sensations at all proper to be excited in the
minds of slaves." Well was it said by the
great British moralist, "To omit for a year or
for a day the most efficacious method of ad-
vancing Christianity, compliance with any
purpose that terminates on this side of the
grave, is a crime of which I know not that the
world has yet had an example, except in the
practice of the planters of America, a race of
men which I suppose no other man wishes to
resemble."

Lastly, the laws of the Great Head of the
church require that we withdraw the hand of
fellowship from those who persist in the prac-
tice of iniquity. Let us consider the commen-
datory words of the apostle Paul to the church
of Corinth. His stern rebuke for their retain-
ing an offender in fellowship, had produced the
proper effect. It had occasioned sorrow, but
he rejoiced that they "sorrowed after a godly
sort." "What carefulness it wrought in you,
ye what clearing of yourselves, ye what venge-
ment, ye what zeal, ye what rage! In all
things ye have obeyed my counsel, to the
clear in this matter." Had they refused to
adopt decisive action in the case, instead of
being "clear" they would have been partakers
of the sin, and, besides, would have neglected
the means appointed by God for the restoration
of the offender. If the sin of oppression should
debar those who practise it from the commu-
nion of the church in the ordinance of the
Lord's supper, it should, of course, forbid ad-
mission into the pulpit, and should exclude from
any intercourse which would weaken our testi-
mony against it. And should not the question
be solemnly pondered whether we can consis-
tently to the price of blood "which they
are buying with their money, or recognize them
as suitable fellow-laborers in the cause of hu-
man salvation?" Alas, that our uniform and
consistent testimony for God and truth should
have been so long delayed! It might, before
this, have delivered our deluded brethren, and
indeed the nation itself, from this snare of the
devil. True wisdom only is kind, and that is
"first pure." It prefers purity to peace, and
it repudiates peace if not founded in purity.
In its application, it often resembles "a sword."
It was such in the hand of the Divine Peace-
maker. It says that it may make peace.
A temporary satisfaction may be expected as the
consequence of salutary discipline towards the
oppressors of men, but if a remedy of the evil
is possible, it will be found in the faithful de-
claration and practice of the truth.

Let us, then, dear brethren, arouse ourselves
to action. Let us act for our brethren in bonds,
for their infatuated oppressors, for the church
of God. What we should be doing quickly.
The enemies of the Bible are making our in-
difference, and, in some instances, our vindi-
cation of slavery a great occasion to blaspheme,
and especially to oppose the enterprises of for-
eign missions.

Also, the slave-holding professor is strength-
ening himself in his sin, because in our fellow-
ship his practice has found so much countenance
and his conscience so much relief; and the
whole race of oppressors feel nothing so much
as that enlightened public sentiment which they
well know the church has it in her power to
form and unite.

And finally, God's judgments will not slum-
ber. Egypt's Judge is "the Judge of all the
earth." Even a deist was obliged to exclaim
on this subject, "I tremble for my country when
I remember that God is just, and that his justice
will not sleep forever!"

For the Christian Reflector.

Baptist Church, Freeport, Me.

The church adopted the following preamble
and resolutions in a quarterly church meeting,
Oct. 4th, 1842.

Whereas, the church of God has that power
to reform mankind which no other body of men
has or can have, and in this work should stand
foremost and united;

And, whereas, it is her duty to lift up her
voice not only against sin in general, but to
give her solemn testimony against particular
sins, fornication, oppression, covetousness,
extortion and adultery;

And, whereas, the system of American
slavery comprises the commission of the above
named sins, and requires that others, without
compensation, withhold from them the means
of intellectual, moral and religious instruction,
annuls the conjugal, parental and filial relations
our common Father has established;

Resolved, That we, the members of the Baptist
Church in Freeport, Maine, regard the system
of American slavery as a violation of God's
law, and the rights of our fellow-men.

Resolved, That in the spirit of Christian affec-
tion, we entreat our Southern brethren to desist
from this unholiness system, that this abominable
sin may be done away from the church and the
world.

Resolved, That in the fear of God, we cannot
recede from our pulpits or the communion, any
minister or layman, who, under any circumstan-
ces, holds his fellow-men in slavery, or who,
by a perverted use of the Bible on the subject
of servitude, encourages and upholds those who
do so.

Resolved, That the above be entered upon
our church records, and a copy of the same be
sent for publication to "Zion's Advocate" and
"Christian Reflector."

JOHN TOWNSEND, Church Clerk.

Worcester Co. High School.

Worcester, Nov. 21, 1842.

MR. GRAVES,—Dear Sir,—A missionary So-
ciety was formed last week, among the pious
students connected with the Worcester High
School, the object of which, is stated in the
following Preamble, and articles of the Con-
stitution: Whereas, our Lord and Saviour has
especially enjoined upon his disciples, to "go
into all the world, and preach the gospel to
every creature"—and whereas, the energies of
the church upon this great subject, have hith-
erto been so little aroused—We, students of the
W. C. High School, wishing that our minds may
be deeply imbued with a missionary spirit, do
hereby agree to form ourselves into a society
for the diffusion of missionary knowledge, with
the following Constitution.

Article 1st. This Society shall be called, The
Boardman Society of Missionary Inquiry.

Article 2d. It shall be the duty of the
Board to assign to different members of the
Society the different missionary stations
throughout the world—and it shall be
the duty of such members, to report the most
interesting facts connected with said stations,
at the monthly meetings.

Article 3d. The funds of the Society shall
be at the disposal of the Board, to aid in the
cause of missions.

The express object of the Society, as
stated in its Constitution, is to deeply imbu-
e the minds of the pious students, and espe-
cially those having the ministry ultimately
in view, with the importance of sending the
gospel to the heathen, by a monthly presenta-
tion of facts, respecting the present condition
of missionary labor, and an investigation into
the past history of missions, throughout the
world. A minor object is, to assist by our
contributions, although small, in proclaiming
the love of Christ to every creature. We have
about 30 subscribers for the Macedonian.

I have been requested by the Board, to for-
ward the fact of the formation of this Society to
the Editor of the Reflector, for publication.

Respectfully, Yours, &c.,
A. F. SPALDING, Cor. Sec.

For the Christian Reflector.

Installation.

Installed on the 19th of October, pastor of
the Baptist Church in South Dartmouth, Rev.
William H. Taylor. Simon Eldridge was at the
same time ordained deacon of the same church.
The services were reading of the Scriptures,
prayer, and an address to the people by the
Rev. George J. Carleton; and the right hand
of fellowship and charge by the Rev. Henry
Jackson. The singing and the other exercises
were attended to in a manner that left the most
salutary impression upon the audience.

Brother Taylor has been connected with the
Christian denomination until within about one
year. He united with the Baptist church in
New Bedford and thence was dismissed to his
present relation. He comes bearing credentials
and has entered upon his labors with encourag-
ing prospects.

CHRISTIAN REVIEW.—The December num-
ber has appeared. It is richly supplied with
literary intelligence and notices, and contains
the following leading articles. 1. The Im-
portance of a correct Mental Philosophy. By
Prof. N. W. Fiske. 2. Works of Nathaniel
Emmons, D. D. 3. Myles Coverdale. 4.
Letter to a Young Philologist; translated
from the German, by Prof. Hackett. 5. The
Duty of Ministers to each other. 6. System-
atic Theology during the first eight cen-
turies of the Christian Church. 7. Human
Life, or Practical Ethics. The themes are
various, and the articles appear to be well
written. The translation from Niebuhr is
well worthy the perusal of students. The
lessons given are such as a thorough, per-
severing scholar will use to great advantage.

AMERICAN ECLECTIC.—This popular pe-
riodical is to be united with "Littell's Museum,"
and to be issued in monthly numbers of 144
pages each, to commence with January, 1843.
The publishers say it will afford about four
times as much matter as is now contained
in the Eclectic. It will contain selections
from foreign quarterlies and English Maga-
zines, with notices of books, &c. Price \$5 a
year.

Colored Mariners in S. Carolina.

The Atlas of this city concluded on Friday
last the publication of a long correspondence
between the British Government and our own,
touching those South Carolina laws which
impose restrictions upon colored mariners.
The Hon. J. Q. Adams offered a resolution in
February last, in the House of Representatives,
calling upon the President for this correspon-
dence. The laws referred to require the im-
prisonment of foreign black seamen at the
port of Charleston. The Atlas also pub-
lishes the opinion of Judge Johnson, himself
a South Carolinian, declaring, in writing, that
these laws are unconstitutional. These docu-
ments, with certain passing events, call
forth from the editors the following remarks.
They constitute another sign of the times, with
reference to the Slavery question, and the
rights of colored men.

Great excitement prevails in some parts of
the South, on account of the Abolition move-
ments in the non-slaveholding States, and the difficulties
which have attended the attempts which they
have made to secure their constitutional right
to recover fugitive slaves. In some cases, un-
doubtedly, the measures of the ultra-abolition-
ists have been unjustifiably violent—but let not
the South suppose that the ground they stand
upon is impregnable. They have been guilty
of manifest violations of the letter and spirit of
the Constitution—and it may well be doubted
whether they have not forfeited their right to
the arrest of their fugitive slaves in the free
States, by their violation of another provision,
which was its avowed equivalent.

The Constitution of the United States pro-
vides that the citizens of each shall be entitled
to the privileges and immunities of citizens
in the several States. The free colored citizen
of Massachusetts has a good right to pass, un-
molested, into the State of South Carolina—and
there he is liable to arrest, and to be sold into
the hands of the slaveholder, by the laws of that
State, for the violation of another provision,
which was its avowed equivalent.

The Constitution of the United States pro-
vides that the citizens of each shall be entitled
to the privileges and immunities of citizens
in the several States. The free colored citizen
of Massachusetts has a good right to pass, un-
molested, into the State of South Carolina—and
there he is liable to arrest, and to be sold into
the hands of the slaveholder, by the laws of that
State, for the violation of another provision,
which was its avowed equivalent.

SOCIETIES OF MISSIONARY INQUIRY.—
These societies are frequently connected with
our seminaries of learning, and wherever or-
ganized, indicate a good spirit among the
students. Like other missionary organiza-
tions, they recognize the peculiar principle of
the gospel, that our neighbor is *he whom we can
benefit*. They make the most distant, rude,
and degraded man on earth our brother. An
account of a new organization of this kind,
in connection with the Worcester High
School, will be found in another column. We
like its name, "Boardman." May the spirit
of that lovely missionary be infused into the
hearts of all who shall connect themselves
with it.

THE HARVARD (formerly Boylston) Street
Baptist Church have completed their new
meeting-house, at the corner of Harvard
Street and Harrison Avenue. It is to be de-
dicated by appropriate religious services on
Thursday evening of this week. Services to
commence at 7 o'clock. Rev. Mr. Turnbull,
the pastor, will preach the sermon.

The new meeting house erected by the
First Baptist Church and Society in Pawtucket,
R. I. will be dedicated Wednesday,
Dec. 14th. Services to commence at 10
o'clock. A. M.

A large and very interesting meeting
was held last Sabbath evening at Federal
Street Baptist Meeting-house, on the subject
of the Colporteur system which we have
noticed in another column. The Rev. Mr.
Cook, of the American Tract Society, gave
a statement of the plans proposed, with the
reasons for their adoption. Most of the Baptist
pastors of the city were present, and
participated in the exercises of the meeting.
Dr. Sharp remarked that he had carefully
observed the course pursued by the Am.
Tract Society from the commencement—
that its managers had adhered to the broad
principle they adopted in the outset, and their
course had his hearty approval. We were
glad to hear this. All evangelical Christians
should cordially unite to repel the imputations
of infidelity and papacy, and we rejoice that
they may.

We commend the address of the Com-
mittee, appointed by the Worcester Anti-
slavery Convention, to the prayerful attention
of our Christian readers. The facts and con-
siderations contained in it are painful, and to
many may be unwelcome—but the enlight-
ened conscience will attest to their impor-
tance, and those who desire to know the truth
and walk in it, will neither avoid nor repel
them.

We learn that the history of the Eng-
lish Baptist Missions by Rev. Dr. Cox, which
has been recently published in London, is
about to be issued in an abridged form from a
press of this city. The work of revision and
abridgement has been committed to a gen-
leman eminently qualified for the undertak-
ing.

The Ladies Companion for December
contains an engraving of one of the most beau-
tiful spots in New Haven. The Boston Miscel-
lany for December has a splendid engraving
of Boston Common. This deservedly popu-
lar periodical is to be edited next year by
H. T. Tuckerman.

BOOKS.—The publishers are loading our
table with new books, and the times are
crowding us with important matter. Notices
and news like ours in heaps, but the com-
positors cry out—"the paper is full—we can't
set up any more, and there's an end of it!"
Compelled to submit, we comfort ourselves
with the resolution to gather up the fragments,
next week, at all hazards. The "Address,"
in another column, came in at a late hour,
and excludes our usual variety.

MR. JOHN HUMPHREY, son of President
Humphrey, was ordained pastor of the Win-
throp Church, Charlestown, on the 30th ult.
We are glad to see that his father, in preach-
ing on the office of a bishop, maintained the
doctrine that every ordained pastor is a *bishop*—
—also that his office is a *work*—not a *sin-
cure*—a laborious and responsible work.

THE LADIES OF THE FEMALE EMANCIPATION
SOCIETY solicit attention to their annual fair.
All articles designed for it should be forwarded
immediately. It is said that their fair are
conducted in a manner not objectionable.

"BIBLE BAPTISM"—SPLENDID ENGRAV-
ING.—Mr. C. A. Wakefield, 56 Cornhill, has just
issued one of the handsomest engravings we ever
saw. It embraces all the texts which illustrate the
subject of baptism, and is in itself exceedingly
chaste and beautiful. The scenery is magni-
ficent—the whole design admirable. It is af-
forded at a moderate price, and cannot fail to

have a very extensive circulation. It should
adorn the walls of every Baptist man's parlor
in the country.

THE LATIMER AFFAIR.—The Southern
papers abound with expressions of indigna-
tion relative to the defeat of the slaveholder
Gray, in his late visit to Boston. Just as we
are going to press, we learn that a great
meeting of the citizens of Norfolk has been
called, signed by the Mayor and others; and
that a demand from the Governor of Virginia
upon the Governor of Massachusetts, to
deliver up the person of Latimer is expected.

General Intelligence

GOV. SEWARD'S REASONS.—It is but just
that we give our readers Gov. Seward's reasons
for pardoning Col. Webb. It appears that he
is not solely responsible for what he has done.

The Governor says, "whereas an uncondi-
tional pardon is solicited in behalf of the said
James Watson Webb, by the Court, by the
Grand Jury, by the Municipal Council, by the
Officers of Justice in the said city, and by many
good and worthy citizens of this State, be-
cause he was not the challenger in the said
duel; because the challenger, though holding a
high representative trust, has not been brought
to justice and is not amenable to the laws of
this State; because the combat was not mortal
and the challenged party sincerely manifested
a determination to avoid depriving his adversary
of life, and he was unarmed; because the said
Webb voluntarily submitted himself to justice
and confessed his offence, waiving all ad-
vantages of legal defence; because although the
practice of duelling is in wanton and flagrant
violation of Divine law, and is inconsistent
with the morality and humanity which ought to
govern a civilized nation, and is therefore, there-
fore, forbidden by the laws of this State, with
forfeiture, pains and penalties, through a
period of nearly forty years, and the Attorney
General, Judges and Grand Jurors have been
expressly required to bring all offending parties
to condign punishment; yet, until now the moral
sentiment prevailing among us, has not adequately
sustained those laws, and all persons who have
offended against the same have remained un-
punished, except three, who, after conviction, re-
ceived pardon through the hands of our Chief
Magistrate, and many of such offenders have
been raised by their fellow citizens to high ex-
ecutive, Legislative and Judicial trusts, there-
fore it is represented to us that it would be
partial and unequal to enforce in the present
case positive laws which have been regarded as
obsolete; and that the said Webb is therefore
deserving of our clemency.—Now, therefore,
in consideration of these premises, but upon the
express condition that the said James Watson
Webb shall not, while he remains a citizen of
this state, violate any laws designed to prevent
duelling, nor by any act, assist, or abet, any
such violation, nor print or publish any
justification or defence of the practice of duelling,
or any paper with intent to advocate or
uphold the same, we have pardoned, remitted
and released, the said James Watson Webb, of
and from the offence whereof, in our said court,
he stands convicted as aforesaid."

VOICE OF VERMONT ON SLAVERY.—The
following resolutions, "defining the position"
of the Green Mountain State on the subject of
slavery, were lately adopted unanimously by
both branches of the Legislature:

Resolved, By the Senate and House of Rep-
resentatives:

1. That as the Representatives of the people
of the State of Vermont, we do protest
against the admission into the Union of any
State whose constitution tolerates domestic
slavery, or the annexation of Texas, or any
other Territory in which slavery exists.

2. That we believe that Congress have a
power by the Constitution of the United States
to abolish slavery and the slave-trade in the
District of Columbia, and in the Territories
of the United States, and that if Congress refuse
to abolish slavery in the District of Columbia,
that the seat of the General Government ought
to be removed from that District, to a place
where slavery and the slave-trade do not
exist.

3. That we believe Congress has constitutional
power to prohibit the slave-trade be-
tween the several States in this Union, and to
make such laws as shall effectively prevent this
trade, and ought to exercise this power.

4. That the Constitution of the United
States ought to be amended so as to prevent
the existence and maintenance of slavery in the
United States in any form or manner.

5. That our Senators in Congress be in-
structed, and our Representatives be requested,
to present the foregoing resolutions to their re-
spective Houses of Congress, and to use their
influence to carry out the principles thereof.

6. That the Governor of this State be re-
quested to transmit a copy of the foregoing
resolutions to each of our Senators and Rep-
resentatives in Congress.

ABDUCTION SOCIETIES.—The Lynchburg,
Virginia, speak very strong terms of the con-
duct of the Abolitionists of the North, and
endorse the federal proposition of another
pact:

"If the Abolitionists, then, hold out in-
centives for our slaves to run away, or avow their
agency in preventing their recovery after they
have escaped, the suggestion of the Lynchburg
Reporter is not without good reason, to wit:
that Societies should be formed in the South,
for the abduction of all such men as Gerrit
Smith, and their transportation to the South,
there to be dealt with, not by the mob, accord-
ing to the Lynch code, but by the law of the
land, which, for similar acts, perpetrated by
one of its own citizens, adjudges a call in the
penitentiary the most suitable mode of pun-
ishment."

THE TEMPERANCE CAUSE.—We rejoice in
being able to state still advancing in our city.
There are now over fifty organized temperance
societies in our city which hold regular meetings
once a week or oftener, and every week num-
bers its accessions to their ranks by scores if
not by hundreds. The interest in the cause is
unflagging, and in many cases stronger than
ever. Some of the apostles of temperance
attend meetings nearly every night, and a
number of habitual attendants on the various
stated temperance meetings in our city cannot
be less than ten thousand. Three small weekly
papers devoted entirely to the advocacy of
temperance, are now published in our city, and
a fourth is soon to be issued. In addition to
these, the "Washington Daily News," a
small paper sheet—H. A. Fay and Dr. W. W.
Wallace, Editors—has recently been ushered
into existence; and we rejoice to hear that it
has a fair chance of receiving a support. It is
in all of the temperance movements of the day—
N. Y. Tribune.

FIRE AT PITTSFIELD.—We learn from the
Springfield Gazette that the Parsonage House,
occupied by Rev. John Todd, in Pittsfield, took
fire on the morning of Sunday 7th ult., and was
burnt to the ground. Most of the furniture,
libraries, &c., were saved, but a large part of
his valuable papers, consisting of unpublished
works, sermons, &c., were destroyed.

DESPERATE RUM SELLERS.—The Macon
Herald, dated 25th ult., states that a colored
man named Alfred Doss, who was sold by one
of the Grand Jurors, was killed lately by
two men named Sanford. Mr. Doss had
been active in causing them to be present
for retelling spiteful injuries, and he was
murdered through a spirit of revenge!

Box's "Notes" may have already attained
a circulation of nearly or quite one hundred
thousand copies in this country, though they
have been scarcely a fortnight out of press.
Mr. Winchester alone has sold fifty-three thou-
sand copies of his "New World" edition, and
is still selling.

The Boston Atlas says that a burlesque
on Dickens's *Notes on America*, entitled "English
Notes," will soon be published.

The Florida Journal of the 12th ult. states that
the steamer *Chamois* burst her boiler on the
2d, near Chattanooga. She was aground
and trying to pull off when the explosion oc-
curred, which hurried three souls into eternity.
There were others more or less injured, but
none severely. It is stated as usual, that no
blame whatever is attached to the officers of
the boat.

A special session of the Supreme Court is to
be held at Springfield on the 20th of December,
for the trial of Benj. H. Belcher, charged with
the murder of Lewis Howe.

The Berkshire Railroad is now completed to
its junction with the Western Railroad; and
cars run from Bridgeport to Albany.

About seventy new buildings have been
erected at New Haven the past season. This
speaks well for that beautiful city.

The N. Y. Journal of Commerce says Rhode
Island is full of Banks, and some of them are
kept in such meagre places as to make a little
sport. Yet that State has the singular honor
of not having had a bank failure in all the great
revulsion which commenced in 1837.

A Joint Stock Company for the manufacture
of bread has been formed at Halifax! The
object is to help the laboring poor, and the
capital consists of shares of \$5, no one person
being allowed to hold more than one. The
flour is to be purchased at the cheapest possible
price for cash, and sold so low as to pay actual
expenses, and allow a moderate dividend upon
the capital invested.

Travelers may now leave Portland in the
morning, dine and do business in Boston and be

